THE WESTERN LUMINARY.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

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AMERICAN SUNDAY SCHOOL UNION.

The speakers at the annual meeting of this Society on the 22d ult. were the Rev. John C. Dagg, of the Baptist church, Philadelphia; Rev. Dr. Rice, of Virginia; S. Wilson, Esq. of Utica; Rev. G. W. Ridgeley, of the Episcopal church, Philadelphia; Rev. William Yates, Baptist missionary from Calcutta; Dr. Meigs, of Philadelphia; and Rev. Mr. Merwin, of the Methodist church of the same city. The Report was read by the Rev. Dr. Ely. Although the general facts were communicated last week in a letter from our correspondent, we are persuaded the following particulars will be read with interest. They are copied from the Philadelphian. *N. Y. Obs.*

Brief view of the Society's Publications.

Since the anniversary in May last, they have published 11,000 Tracts, 1000 Hymns in sheets, 3000 Teacher's Manual, 6,500 select Scripture Lessons, 10,000 Alphabetical cards, 2,500 Class books, 2000 Bible Questions, 484,000 Premium books, 2000 Teacher's Hymn books, 23,000 Sunday School Magazines, 2000 Teacher's Guide, 4000 Testaments, 2000 Reference Testaments, 2.500 Reports, 11,500 Decalogues, 606,000 Tickets, 17,000 Primers, 4000 Catalogues 10.000 Spelling books, 2,250 Regulations, 48,000 Catechisms, 35 000 Hymn Books, and 289,250 other publications;—making 1,616,796 publications, which, added to those issued by the Society in the two preceding years, make a grand total of 3,741,849.

The circulation of the American Sunday School Magazine has much increased, and the edition now consists of 2.500 copies monthly—of the smaller Magazine 10,000 copies are printed monthly.

There are now established in different parts of the United States, in whole or in part on the capital of this Union, 67 depositories for the sale and distribution of the Society's publications.

State of the Schools in connexion with the Union.

Maine.—The Maine Sunday School Union has 16 Auxiliaries, about 1300 teachers, and 6000 scholars in 100 schools. These form so small a portion of the Sabbath Schools in the State, that no probable estimate of the whole number of teachers and taught can be formed.

New-Hampshire—Has a Sunday School Union, embracing 70 schools from which they have received returns, and in which 649 teachers instruct 5,000 scholars.

Vermont—Sunday School Union embraces 161 schools, 1,196 superintendents and teachers, and 6,767 scholars. They estimate the numbers not connected with their State Union at 80 schools, 600 superintendents and teachers, and 3,500 scholars.

Massachusetts—Has a State Union, from which no return has been received. Their annual meeting will be held the ensuing week. In 1826 they reported 81 schools, 835 teachers, and 6078 scholars.

Rhode Island—Sunday School Union, embraces 16 Auxiliary Societies, 40 schools, 183 teachers, and 2,409 scholars.

Connecticut—Sunday School Union, reports 81 schools, 1610 teachers, and 10 100 scholars. During the last year 141 of the teachers, and 127 of the scholars, have made a public profession of religion.

New-York—Contains 31 Auxiliaries Of these the New York Sunday School Union reports 62 schools, 1095 teachers, and 6796 scholars. Increase during the last year 12 schools, 321 instructors, and 1,795 pupils. In the same time 84 teachers and 54 scholars have professed religion, which, added to those of former years, make 380 teachers and 192 scholars—total 572. The New-York Female Union returns 40 schools, 354 teachers, and 3,553 scholars. During the past year, of these 25 teachers and 38 scholars have professed religion—total of hopeful converts in connexion with them since 1816, 626. The Western Sunday School Union includes 13 County Societies, which embrace 275 schools, 1,900 teachers, and 15,000 scholars. In Oneida county alone, the hopeful conversion of 400 Sunday School children and 100 teachers, is reported. Twenty other Societies in the State of New-York report 272 schools, 1,331 teachers, and 12,190 scholars. Total in the State, in connexion with the American Union, 732 schools, 6,113 teachers, 43,912 scholars. Of these teachers 251, and of the scholars 401, making 652, have been returned as hopeful converts during the last year.

New-Jersey—Has 33 auxiliaries, 306 schools, 2663 teachers, 20,459 scholars.

Pennsylvania—Has 75 auxiliaries, embracing 453 schools, 4094 teachers, 31,258 scholars. Conversions during the past year 92, of whom 61 were teachers, and 31 scholars.

Delaware—Contains 7 auxiliaries, embracing 29 schools, 226 teachers, 1,835 scholars. Hopeful conversions during the past year 11, 5 of whom were teachers and 6 scholars.

Maryland—Reports 40 schools, 416 teachers, and 2 816 scholars. Hopeful conversions during the past year, 7 teachers. The Maryland State Union has recently connected itself with the American Union.

The District of Columbia—Has 3 auxiliaries, embracing 25 schools, 353 teachers, and 2313 scholars. Hopeful conversions during the past year, 22 teachers and 3 scholars.

Virginia.—Only 18 out of 24 auxiliaries have made reports to the Union. There are 46 schools, 520 teachers, and 3,640 scholars. Hopeful conversions during the past year 6 teachers and 7 scholars.

North Carolina—Has 8 auxiliaries, containing 45 schools, 379 teachers, and 2,407 scholars. Hopeful conversions during the past year, 6 teachers and 9 scholars.

South Carolina.—Seven out of 14 schools belonging to the State Union have reported to the state auxiliary. These 7 schools have 130 teachers and 914 scholars. The whole number of schools in the state connected with the American Union is 20, containing 174 teachers and 1,260 scholars.

Georgia—Reports 5 auxiliaries, 32 schools, 236 teachers and 1,920 scholars. Hopeful conversions during the past year, 13 teachers and 11 scholars.

Alabama—Reports 2 auxiliaries. In this state there are 3 schools, 32 teachers and 213 scholars.

Louisiana.—The Sabbath School at New Orleans has 13 teachers and 55 scholars. Three teachers have become hopefully converted during the past year.

Territory of Arkansas.—The Dwight Mission Sunday School has 6 teachers and 47 scholars. One teacher has recently professed faith in Christ.

Tennessee.—No returns have been received since last report. There were then 3 schools, 35 teachers and 261 scholars.

Kentucky.—Seven auxiliaries in this state report 7 schools, 69 teachers, and 597 scholars. Six other schools not connected with the Union contain 560 scholars. There are auxiliary in this State, 9 schools, 113 teachers and 722 scholars.

Missouri & Illinois.—The report of the "General Sunday School Union," for 1827, states that more schools are now in operation than were reported last year—but they cannot state the number of additional teachers and scholars, by reason of defects in their returns. Their report of 1826 to the American Union, returns 106 schools, 472 teachers, and 3697 scholars.

Indiana—Has a State Union, but no returns have been received except from Indianapolis. The school there contains 43 teachers and 296 scholars. Hopeful conversions during the past year, 2 teachers.

Ohio.—Six auxiliaries return 13 schools, 204 teachers, and 1263 scholars.

The Territory of Michigan—Has one auxiliary and one school, with 22 teachers and 220 scholars.

GENERAL VIEW.

Sixty-three Auxiliaries have been added during the past year, making 463 which have been recognized by the Society. Of these 101 have been discontinued or united with larger Auxiliaries. There are now connected with the American Sunday School Union, 362 Auxiliaries, 2415 schools, 22291 teachers, 159,246 scholars. Increase, 2994 teachers, 24172 scholars. Whole number of hopeful conversions during the past year 1481—723 of whom are teachers, and 758, scholars. Excess of hopeful conversions over last year, 481. Add these to the 4000 hopeful converts before returned, and the amount is 5481.

GENERAL AGENT.

The General Agent, in discharging his duties, has already travelled more than 3000 miles, and has collected $3,665: 77 of which 1500 dolls. have been left with the managers of local depositories.

REVIVALS.

GROTON.

We are informed, that during the present revival with the Second Baptist Church in Groton, under the pastoral care of Rev. Roswell Burrows, about sixty have given evidence of repentance towards God, and faith in the Lord Jesus Christ.—*Ch. Sec.*

PORTSMOUTH, N. H.

The following notice is copied from the columns of the Repository and Observer. The number of popular towns and cities where revivals prevail, is increasing:—

"At Portsmouth, in this state the work prevails with power and singular efficacy. Such a time was never known in this place before. 150 were present at a late inquiry meeting."

RICHMOND, Va.

"In this city (Richmond) the work of the Lord is progressing. To the two Baptist churches here, nearly 200 have been added. Most of these are white persons, and many promise to be useful members. Generally, when one of the heads of a family has made a profession, the other, if not already a member, has been brought in.—And it is hoped that prospects are as good now, for its continuance as at any former period.—Probably the whole number added to the other churches, amounts to not less than three hundred.

"By a letter received this day (March 26) from Norfolk, forty have been baptised within a few weeks in that place."

From the Christian Adv. & Journal.

RELIGIOUS ANNIVERSARIES.

A Sketch for May, 1827.

Nothing this side of the eternal world affects the Christian who is waiting for the consolation of Israel, with such a glow of holy raptore, as the glad tidings that redeemed ones are coming home to God, and that the cause of Christ, is prospering upon earth. From the north and from the south, from the east and from the west, he beholds the sons and daughters of guilt and misery entering the kingdom of the Redeemer, and becoming the subjects of his grace He sees the spreading glories of the cross, and rejoices in the trophies which are daily adding to the Church militant. These views inspire him with feelings of a truly sublime and elevated character, till, borne aloft upon the wing of inspiration, he looks forward with transporting triumph to the day when the kingdoms of this world shall have become the kingdom of our Lord and of his Christ.

The appearances of the present age are of an unusally ominous kind. They are encouraging beyond our most sanguine hopes. Our expectations are outstripped, and although a nation, as yet, has not been born in a day, the work of evangelizing the world is in progress. Sinners are bowing on every hand, and multitudes that were but yesterday in open rebellion against the Majesty of heaven, have laid down their weapons of warfare, and are now arraying themselves under the banner of the cross. Infidelity is stooping her proud head; the laurels of victory are withering on her brows. and her giant tread no longer shaketh the mountain of the Lord's house. It no longer rocketh to the tempest. The engines of ignorance, bigotry, and superstition, are perishing Every thing around us is prophetic of a great moral revolution. The mighty machine which shall shortly move both heaven and earth, is coming forward. It is moved by the hands and cheered by the voice of thousands. The prayers of God's people are more unanimous than they ever have been. They are concentrating, having one great petition to bear up before the throne of God, even the salvation of a lost world.

But what are the most prominent causes which have produced these wonderful effects?

Among the first, the noblest, and the most efficient, is a pure ministry, attended by its legitimate accompaniment, the Holy Spirit. In this particular we are more highly favored than were our fathers. A more flaming, heart-searching ministry has not existed since the days of the apostles, than the one which has been brought into operation in the present age. *Labourers* have entered into the vineyard, not drones, nor idlers. Men who have forsaken all, and taken their lives in their hands —men who have dared to be singular—bold and intrepid men, who have borne the burden and heat of the day. Frowns have not awed them, smiles have not allured them. They have preached with the demonstration of the Spirit and with power. God has been with them, the mouths of gainsayers have been stopped, sinners have been converted, saints have rejoiced, and all the harps of heaven have been swept! Some of these men have left the field, and entered into rest, and changed their garments rolled in dust and blood, and the helmet, and the sword, for the white robe, and the crown, and the palm of victory. Others have entered into their labours, and are warring a good warfare; and many that have long buffeted the storm remain in the harness, and are wearing out in the service. God, by these his servants, is threshing the mountains and subduing the haughty ones of the earth, and breaking down the strong holds of sin. He is preparing the way before them, and making glad the wilderness and the solitary place. Go on then, ye men of God; prophesy not smooth things, but contend manfully for the truth, enduring hardness as good soldiers of Jesus Christ. Verily, ye shall have your reward.

Another great cause of the present gracious spread of vital godliness in the world, is the united efforts of Christians. Union is strength. When the Christian church is united, the combined powers of earth and hell are insufficient to move it. Wicked men may rail, the iron hand of power may be stretched out against the Lord's anointed, and the tongue and the press may lift up their voices loud and strong to denounce her, and the uttermost parts of the earth coalesce to destroy her beauty, and raze her even to the foundations thereof; still upon all her glory shall be a defence. A wall of brass the living God hath reared up about her, and he himself is the glory in the midst. And who, aye, who can molest or make afraid, while he who never slumbereth nor sleepeth, keepeth the gates of her Jerusalem?

Among the most wonderful of the existing causes, and probably the least thought of by the veterans who have fallen asleep, are the Bible and missionary, and sabbath school institutions; and, tho' last, not least in the ranks, religious tracts and newspapers.

The spread of the Bible has been productive of great and lasting good. It has scattered the seeds of divine truth over portions of land which have not been accessible to the missionary. It has traversed the rudest and most uncultivated spots upon the foot stool. It is the voice of one crying in the wilderness, "Prepare ye the way of the Lord, make straight in the desert a highway for our God." Blessed Bible! pursue thy glorious path in the moral heavens. Go on enlightening the darkness of those who sit in the valley and shadow of death. May thy brightness be the day-star of the tossed and the bewildered, till both hemispheres shall have felt at one and the same moment the influence of thy sacred beams over all the earth.

Sabbath schools, though lesser streams, all flow to the same point, and are more or less auxiliary in promoting the work of God. These begin with the young, the tender, the unsophisticated. They are, strictly speaking, the nurseries of the Lord, and those who are engaged in leading little ones to Jesus on the Lord's own day, are highly privileged, are engaged in a great and good work. The Lord has prospered them greatly already, and he will continue to prosper them, yea, and more abundantly shall they be blessed. May our zeal in forwarding this important means of religious instruction, be commensurate with the greatness of the call for labor, and the hopes of an abundant harvest which it gives.

The distribution of religious tracts has been justly considered as no small advancement to the cause of Christianity. Great benefits have accrued to the community at large through this interesting medium of communicating solemn truths to the thousands who, without their means, might have perished in their sins. Many a drunkard has been arrested in his mad career through the interposition of these silent monitors, who, notwithstanding they have no audible voice, are made powerful reprovers by the mysterious influence of the Holy Spirit, in applying them to the hearts and consciences of men.

Religious newspapers next demand our attention, as not a whit behind some of the last mentioned causes, in coming up to the help of the Lord against the mighty. They are in the judgment of Christians generally, wonderfully calculated to infuse the spirit of inquiry and reading among the great mass of mankind. Here we have the features of the great work of God brought before our eyes in the faithful colouring that cannot be controverted. The progress of the work is marked in every stage of its advancement, and the triumphs of religion are announced with songs and rejoicings. The several parts of the wide field of missionary enterprize, with the men who labor in them, and their peculiar characters and success, are all made manifest to the eye and to the heart. The amount of good which they have already done, cannot be estimated. It is only known to God.

CONVERSIONS OF IRISH CATHOLICS.

Abstract of Lord Farnham's Speech at the Reformation Meeting at Cavan in the north of Ireland.

"Until very lately I was of opinion that the superstitious attachment of the Roman Catholic people to their priests was so strong, and the sway of the clergy over the minds of their flocks so absolute, that any idea of the possibility of detaching the people from them appeared visionary. A fair and full experiment has now been made, and the result most satisfactorily proves that this opinion was founded in ignorance of the actual state of Ireland, and that the conversion of thousands of its inhabitants to Protestantism is no matter of Utopian speculation."

The noble Lord then proceeded to enumerate many instances of public recantation at Farnham, &c and said that "in the short space of four months, about four hundred and fifty Roman Catholics have come within the pale of the church, in the county of Cavan. The converts who have hitherto joined us, are in various ranks of life.—Some tradesmen, farmers, and mechanics; others of an inferior class, such as laborers, servants, &c. Many of them, it is true, are poor; but surely their humble situation should not exclude them from our community,—nor their poverty from the enjoyments of the Gospel. We should reject no man from the blessings of the true religion, who is willing to renounce his errors. Their state of information is just as various Some are well educated, others tolerably well educated; many totally illiterate; a considerable number were very well versed in Scripture, either by reading it themselves, or hearing it read by their neighbors; and it is a pleasing fact, that several who, on their first conformity, did not know a letter, are, by attending Sunday and Evening Schools, which have been provided for them, now able to read the Word of God themselves. The greatest attention has been paid to prevent any persons but such as bear irreproachable characters, from coming forward; and a very considerable number, amounting to nearly 100, have been discouraged from reading their recantation, on account of their having neglected, or not having been able, to produce sufficiently favorable testimonials of

good conduct from the neighbourhood from whence they came. I am happy to add, from the authentic reports, which I have made it my business to obtain, that the conduct of the conformists has in general been most exemplary. From the different parishes we learn, that they have been constant frequenters of the Church on Sunday; and that on Christmas day, forty in one, twenty in another, ten and fifteen in others, received the Sacrament of the Lord's Supper according to the established ritual, and this too in a most solemn and becoming manner. Such an event, as it might be expected, alarmed the minds and provoked the resentment of the Roman Catholic Hierarchy. They were then assembled, as they inform us, in Dublin, for the transaction of important business; and on hearing of the progress of affairs in this quarter, they sent a deputation of their body, consisting of the Titular Primate and four Suffragan Bishops, to inquire into the causes of so extensive a defection. This deputation arrived in Cavan on the 14th of December, and great expectations were excited by their approach. It was generally expected by Roman Catholics that their Bishops would have settled the question by a demonstration of the truth of their religion; and as the people were invited from the altar on the preceding Sunday to meet them at the chapel on Thursday, thousands proceeded to the spot in the hope of having their faith vindicated and confirmed. The Prelates, however, did not think proper to gratify public expectation, for reasons they have alledged in their authorized statement. It happened that at this period there was a deputation here from the London Hibernian Society.—The gentlemen who composed this deputation, together with three clergymen, two of whom were the respected ministers of this parish, were of opinion that a fair opportunity presented itself for an amicable discussion of the differences between the Churches; and you have seen the respectful manner in which this invitation, addressed not exclusively to the Prelates, but to any person whom they might think proper to depute as their representatives. There was no pretext, therefore, for that assumption of dignity behind which these Prelates thought proper to shelter themselves.—They might, it is true, have declined the discussion in their own persons, but there was nothing stood between them and the appointment of deputies, but the terror of a defeat. They preferred a dishonorable safety to the risk of probable failure, and having branded the latter as impudent and insolent, refused even the politeness of an answer. An incubitable evidence of the spirit of the times may be collected from the fact, that upon the same evening my Rev. friend, Mr. Pope, delivered a lecture in this place upon the questions at issue between the Churches; and in defiance of positive orders to the contrary, and all the fulminations of papal wrath against the disobedient, thousands of Roman Catholics attended to hear the discourse. Threats of penance were unavailing, and promises of indulgence were equally disregarded The thirst after information and spiritual knowledge overcame the fears and the hopes of the misgiving multitude; and whilst they murmured at the unaccountable silence of their pastors, they listened with attention to the refutation of the errors of their Church. Things continued in this state until the following Sunday, when three sermons were preached in the Roman Catholic chapel by the Prelates. But at the moment they were warning their flocks against the *Scriptural Heresy*, it is not a little remarkable that forty-nine Roman Catholics were in the church of Cavan renouncing the doctrines which the Bishops were labouring to support, and adopting the very *heresies* which their Prelates were endeavouring to discredit! This is a circumstance which cannot fail to strike every one who would discover the spirit of the age in 'the signs of the times.'"—*London Baptist Magazine, for March.*

Form of Indulgence and Absolution which TETZEL, *the Popish Legate, sold to the People of Germany, when* LUTHER *commenced the Reformation:*

"May our Lord Jesus Christ have mercy upon thee; and absolve thee by the merits of his most holy passion. And I, by his authority, and that of the blessed apostles, Peter and Paul, and of the most holy Pope, granted and committed to me in these parts, do absolve thee, first from all ecclesiastical censures, in whatever manner they have been incurred; then from all thy sins, transgressions and excesses, how enormous soever they may be; even from such as are reserved for the cognizance of the Holy See, and as far as the keys of the holy church extend. I remit to you all punishment which you deserve in Purgatory on their account; and I restore you to the holy sacraments of the church, to the unity of the faithful, and to that innocence and purity which you possessed at baptism; so that when you die, the gates of punishment shall be shut, and the gates of the paradise of delight shall be opened; and if you shall not die at present, this grace shall remain in full force when you are at the point of death. In the name of the Father, the Son, and the Holy Ghost."

From the Rochester Observer.

The Vanity of Worldly Riches and Distinctions without Religion.

The whole history of man presents but a melancholy account of the depravity of the human heart, and of the instability of human affairs. Few, among the millions of souls that have peopled our earth, we have reason to believe, are to taste of the joys of a heavenly felicity. Formed of the dust, in the scale of a material being, man is but a little *higher* than the sod of his mother earth; endowed with *reason*, he is but a little *lower* than the angels. It is by *this* faculty he forms the great link between the intellectual and moral world; it is by *this*, he is enabled to cultivate every social feeling and emotion of the heart,—to dwell with rapture and delight in contemplating the perfections of the Deity, and to admire the beauties of creation. It is by the aid of reason, his soul is made to rise above the druggery of earth, and to participate of the attributes of the divine nature. He was formed to be happy, and of course he was formed not only deserving of happiness, but also capable of acquiring it. Yet from the want of a proper exercise of these gifts, by which human nature may be exalted to a high degree of dignity and felicity, and the earth become a paradise, his life is marked by one continued scene of misery and dissipation. The rich, the learned, the great, with few exceptions, have sacrificed all to the gratification of the grosser passions and appetites; and, amid the riotings of luxury, they have forgotten their most bountiful benefactor. But He who with an intuitive view embraces the vast concerns of creation, has not forgotten them, and for their wicked deeds will bring them into judgment. Vain man! neglect the salvation of your soul to indulge in the ease and luxury of life, and to reap the empty honors and emoluments of your fellow-men. The hero, the philosopher, and the statesman, with all their bravery, their wisdom, and their skill, unless sanctified by grace, can never expect to enter into the joys of a heavenly rest. The king, upon his throne, (unless blessed with the pious and humane spirit of an Alfred,) surrounded with all the pomp and splendoor of a royal court, with all the treasures of the Indies, and with every luxury that can gratify the sense, enjoys infinitely less pleasure, than his humblest subject, who fears his God, and dies in the faith of Jesus. What will avail a Napoleon or a Nelson, the triumphs of whose arms and the splendour of whose achievements have dazzled the old world,—a Hume, or a Voltaire, whose writings have instructed and amused mankind,—a Fox, or a Chatham, whose eloquence has delighted and awed the British Senate, at the hour when the quick and the dead shall be given up to receive their reward? In this description of character, we find embodied power, genius, and honor, but a sad collection of victims of human depravity. We cannot but admire and respect such men for their talents and address, though they lose half their greatness when compared with a Howard, a Wilberforce, or a Carey, whose lives have been spent in the diffusion of peace and happiness, and whose labors have been felt and acknowledged in almost every quarter of the world. How delightful to the philanthropist to contemplate such characters, who were actuated from a nobler and more exalted principle, than a love of their own aggrandizement? Perfect happiness, then, consists in neither riches, power, nor distinction; but in a strict and rigid observance of the duties of the Christian religion.

W. W.

A PASSAGE OF SCRIPTURE WELL APPLIED.

Mr. Editor,—You are probably not ignorant of the fact, that, among some of the people in our country towns, a custom prevails, whenever they have a meeting of friends, instead of giving them a glass of wine, to hand round a mug, a tankard, or a pewter pot, of what they call *tod;* this is, ardent spirits, mixed with sugar and water. On a late wedding occasion, a pious old lady of my parish, was present, whose heart had often been wrung with agony by seeing the wretched effects of rum upon her once promising son. As she sat in the circle of friends, the *tod*, in passing round, came to her. "Do drink a little, ma'am," was the *kind* invitation.—"Drink!" said she, "no." On seeing the positive manner of her refusal, the same friend said to her, "Then ma'am will you please to take it and pass it to your next neighbor?" "No," said she, "I dare not; "*There is death in the pot.*" (2 Kings iv. 40) Death for body and soul both. If others will drink, I cannot consent to be a partaker in the crime, by handing it to them. I'll not touch it."—*Concord (N. H.) Repository.*

The prudent choice.—A handsome, well-made gentleman having married a small wife, was asked by a friend why he made choice of such a little thing. "Don't you know my dear friend, (he replied) that of all evils you should choose the *least?*"

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
JUNE 20, 1827.

CHOCTAW ACADEMY,

Scott County, Ky.

We are requested to notice in our paper, that an examination and exhibition will take place at this Academy, on Wednesday and Thursday the 18th and 19th July.

An Obituary of DILLARD COLLINS DANIEL, Esq. will appear in our next.

GENERAL ASSEMBLY.

We are indebted to a correspondent, for the following more particular account of the observance of the day of humiliation, thanksgiving and prayer, briefly noticed in our last.—*Philadelphian.*

A new era in the General Assembly of the Presbyterian Church, in the United States of America.

Mr. Editor,—The observance of Wednesday the 23d ult. as a day of humiliation, thanksgiving and prayer, by the *General Assembly of the Presbyterian Church*, may perhaps be worthy of a distinct notice in your paper. The meetings of ecclesiastical courts in our different denominations have been too often characterized by an almost entire devotedness to little matters of detail and local interest, in the management and disposal of which much violence and bad temper have not unfrequently been manifested. Nor is it to be disguised that the General Assembly has too often suffered in its dignity and Christian character, from the wrangling of its members about *very little things*. I rejoice to find that respectable body, at length asserting and sustaining the true character of a court of Jesus Christ, and shewing *by its acts*, that it convenes for other and higher purposes than those of angry disputation and personal aggrandizement. By spending a distinct portion of their sessions in acts properly religious, I am persuaded that the Assembly would do much to promote the interests of the Church over which they preside, to elevate their own character, and to accelerate the ordinary business of their meetings. *The spirit*, which is produced by a day spent in religious exercises, will do more to promote harmony, and dispatch in business, than all the technicalities of rule, which can be put into requisition for this purpose We have had evidence of this, in the proceedings of the Assembly, subsequently to the day of religious observance above referred to. The Spirit of kindness and accommodation which was put into operation on that day, did much, I am persuaded, to accelerate the business of the Assembly, by preventing unnecessary disputation, and keeping up a strong sense of responsibility in the minds of all the members. For notwithstanding that questions of great interest, calculated to awaken local feelings and prejudices, were afterwards discussed, and decided, no undue excitement, nor any unkind feelings, that I could discover were manifested.

I rejoice, therefore, for the sake of religion, for the sake of the General Assembly itself, and for the sake of the Churches under their care, that a redeeming spirit has appeared in the midst of their councils. *The hand of the Lord has verily been in this matter.* The vote to observe the day was *unanimous*. The members agreed to spend the early part of the forenoon in private devotion. They met in the session room of the first Presbyterian Church at 10 o'clock, where they remained engaged until nearly 2, in the religious exercises of prayer reading the scriptures, singing and exhortation. Great solemnity, and much pious feeling pervaded the meeting. At 4 o'clock in the afternoon, they convened in the church, where a crowded assembly of their fellow christians from the different congregations in the city, united with them in their devotions. Prayers were offered up by the Rev. Drs. *Green* and *Phillips*, and Mr. ———; and addresses were delivered by the Rev. Messrs. *Wisner*, *Elliott*, and Dr. *Spring*. The assembly was attentive and solemn, and seemed to participate in the feelings which led to the observance of the day. In the evening, the members of the General Assembly attended in the different churches throughout the city which were open for worship.

Now, this is all as it ought to be We do not desire, indeed, that any business which comes fairly up before the Assembly, and which relates to the interests of the church, should not be attended to, nor that it should not be attended to according to the strictest rules of Presbyterian order. But it is of great importance, that in the midst of all their doings, the Assembly should act under the controlling influence of the Spirit of God; and that in all their discussions they should exhibit the meek and humble temper of their divine master. And what is better calculated to produce this effect, than a day observed in such a manner, as that which has been noticed! May such a day be observed by every succeeding Assembly, and may the fraternal spirit which has characterized their present meeting, descend to their successors, and bless the church by its hallowed influence, till time shall end. A MEMBER.

THURSDAY, May 24.

Directors of the Seminary at Princeton.

The ballots were received for persons to fill the vacancies in the Board of Directors of the Theological Seminary at Princeton, when on counting the votes, the result was as follows;—*Ministers*—Ashbel Green, D. D. Wm. Neill, D. D. John M'Dowell, D. D. Ezra Stiles Ely, D, D. Henry R. Weed, Jacob J. Janeway, D. D. and Joshua T. Russell. *Elders*—Benjamin Strong, Samuel Bayard and Robert Lenox. John T. Woodhull, Elder, was elected for one year in the place of Dr. John Van Cleve, deceased.

Assembly's Board of Missions.

Agreeably to a standing order passed by the last Assembly, the Board of Missions made their report in the First Presbyterian Church. Several addresses were made by gentlemen invited by the Board—and the report was laid on the table.

Western Theological Seminary.

The Assembly proceeded to the locating of the contemplated Western Theological Seminary. Several proposals and communications in relation to different sites were read; after which prayer was offered for divine direction. On motion to locate the Seminary at Alleghenytown, a discussion commenced which continued till near the hour of evening adjournment.

New Presbytery in Michigan.

A Presbytery to be called the Presbytery of Detroit, was, on application, constituted, and attached to the Synod of the Western Reserve.

FRIDAY, May 25.

The discussion of the Western Theological Seminary question was resumed. It continued until evening, when, by a small majority, Alleghenytown was designated as the site.

SATURDAY, May 26.

Alternates.

The Committee to whom was referred certain resolutions of the Presbyteries of Richland and Charleston Union, disapproving the practice of permitting members of the General Assembly "at various stages of the sessions to resign their seats to others called alternates," made a report of considerable length, in which both the constitutionality and expediency of the practice are examined. The report concludes with the following resolution, which was adopted:—

Resolved, That in the judgment of this General Assembly, the construction of the Constitution, form of Government, Chap. XXII, Sect. I, which allows Commissioners after holding their seats for a time, then to resign them to their alternates, or which allows alternates to set for awhile, and then resign their places to their principals, is erroneous; that the practice growing out of this construction is inexpedient, and that it ought to be discontinued.

Narrative of the State of Religion.

The Committee on this subject made their report, which was read, accepted and recommitted for revision and amendment, in the discretion of the Committee, with directions for the printing and distribution of 1500 copies among the members.

MONDAY, May 28.

The Assembly proceeded to the election of Directors of the Western Theological Seminary, when the following persons were duly elected, viz:

For three years.—Francis Herron, D D. Obadiah Jennings Matthew Brown, D. D. Samuel Ralston, D. D. Ashbel Green, D. D. Elisha P. Swift, Elisha M'Curdy, *Ministers*.—Matthew B. Lowrie, John Hannen, John Snowden, *Elders*.

For two years.—William Speer, Thomas Barr, William Jeffries, Robert M. Laird, Robert Johnson, Thomas E. Hughes, Charles C. Beatty, *Ministers*—Samuel Thompson, George Plumer, Benjamin Williams, *Elders*.

For one year.—Joseph Stockton, Joseph Treat, Randolph Stone, Andrew Wylie, D. D. Thomas D. Baird. James Graham, Francis M'Farland *Ministers*.—Aaron Kerr, Reddick M'Kee, Thomas Henry, *Elders*

Donations to the Seminary at Princeton.

The Rev. Joshua T. Russell, one of the agents appointed by the Assembly to solicit donations for the Seminary at Princeton, reported, that he had attended to his agency in the city of New York, and had collected for the Synodical professorship something on subscriptions for the preceding year, and that he had recently obtained, besides some smaller donations, twenty subscriptions of 200 dolls. each, payable in one and two years, from the following churches:—from Cedar street, 11; Wall street, 3; Bleecker street, 2; Rutgers' street, 1; Murray street, 1; Pearl street 1; Brooklyn, 1.

Agents for the Princeton Seminary.

The following persons were, on recommendation of the committee to whom was referred the reports of the Directors and Trustees, appointed general agents to solicit funds for said Seminary.

The Rev. John M'Dowell, D. D. the Rev Henry R. Weed, the Rev. Samuel S. Davies, and the Rev. Joshua T. Russell.

Seminary under the care of the Presbytery of Hanover.

The committee to whom referred the report of the Presbytery of Hanover respecting the Theological Seminary under their care, made a few days since, reported that the arrangements proposed by the Assembly last year respecting said Seminary, had been ratified on their part, and further—that for the purpose of enlarging the foundation and extending the usefulness of said Seminary, the Synods of Virginia and North Carolina, and said Presbytery had united in the joint care and direction of the same, and that a plan of government for said institution had been agreed on by the contracting parties. In view of all which, the following resolutions were proposed and adopted:—

1. That the General Assembly approve and ratify the arrangements made as above mentioned.

2. That the Assembly will sustain the same relation to the Seminary, and exercise the same species of control over it, under these recent arrangements, as they proposed to do by their act of the last year.

3. That the title of said Seminary shall hereafter be "The Union Seminary of the General Assembly under the care of the Synods of Virginia and North Carolina."

4. That the General Assembly cordially recommend said Seminary to the active patronage and support of the churches at large, and especially to those within the bounds of said Synods.

5. That the General Assembly request their board of Trustees to consider and determine on the expediency, under existing circumstances, of continuing the permanent funds of the Seminary, either in whole or in part, within the State in which they have been raised, in such manner as may be deemed safe and proper.

American Society for the Promotion of Temperance.

The Rev. Nathaniel Hewitt, agent of the American Society for the pro-

motion of Temperance, in pursuance of a previous resolution of the Assembly, addressed them on the subject of his mission, this afternoon at 5 o'clock —after which the report of the committee on a communication addressed by said Society to the General Assembly, which had been before presented and laid on the table, was taken up and adopted.

1 *Resolved*. That this Assembly approve the object of the American Society for the promotion of temperance.

2. *Resolved*, That it be earnestly recommended to the Presbyteries and congregations under our care to co-operate with the friends of this Society in extending its principles throughout our country.

TUESDAY, May 29.

Psalmody.

The Committee on Psalmody reported progress, and were continued to the next Assembly.

Election of Professor.

The Assembly proceeded, agreeably to the order of the day to choose a Professor of Theology for the Western Theological Seminary, when on counting the ballots it appeared that the Rev. J. J. Janeway, D. D of this city, was duly elected to that office.

The Assembly resumed the consideration of the report of the committee of the Board of Missions, which was commenced on a preceding day, and concluded after considerable discussion by the adoption of several resolutions.

WEDNESDAY, May 30.

The Marriage Question, &c.

The article in the Confession of Faith concerning marriage, is retained by a large majority of the returns of the Presbyteries. The decision therefore is against the erasure. All the other amendments, proposed at the last Assembly for the consideration of the Presbyteries, are negatived, with the exception of that which relates to the public reading of the commissions at the opening of the Assembly. These are hereafter to be examined by a committee.

The Assembly closed their sessions on Wednesday evening; but as we were obliged to close our paper before the hour of adjournment, we must defer the remainder of our report till next week. *Philapelphian.*

The Narrative of the State of Religion within the bounds of the General Assembly will be given in our next.

REVIVAL IN MADISON, N. Y.

Elder J. Blair states in a letter to the editor of the Baptist Register, that since May. 1825, sixty-four have been baptised into the fellowship of the church, in that place.

BERKSHIRE COUNTY, MASS.

The revival in this County has been greater than ever witnessed here.

It has been peculiarly marked by stillness in its operations—no powerful preaching preceded it, yet the still small voice was loud in the ears of sinners. It commenced in Lenox in the Autumn of last year, and extended into Lee, Stockbridge, Richmond, Becket Otis, Dalton, Williamstown, Adams, Pittsfield, and their vicinity.

In Pittsfield God's peculiar presence was so manifest as to disarm those who stand in the ranks of the opposition. —We have seen whole families, from the father to the youngest child, before unconcerned and thoughtless kneeling together morning and evening around the family altar. Ball-rooms and places of diversion have been converted into places of prayer. and those who were before scoffers. have warned the careless to "Flee from the wrath to come." We do not know the number of hopeful converts in all the towns, yet we have reason to believe that it exceeds half the number added to the Church at the day of Penticost.—*Pittsfield Argus.*

SIEGE OF MISSOLONGHI.

A History of the Seige of Missolonghi has been published at Paris, by M. Auguste Fabre. It contains a number of most interesting details with respect to that memorable event. The bravery and self-devotion of the unfortunate Greeks are painted with a masterly pencil. It is well known, that after having been disappointed in all their hopes of aid. feeling their ramparts crumbling under their feet, seeing their fathers, their wives, and their children, perishing by famine, the garrison sent a communication to the only corps which was able to give them any succor, that of Kairaskaki. requesting it to attack the rear of the enemy on a certain day, and to announce its arrival by a general discharge of musketry, at which moment the garrison would make a sortie, and endeavour to cut their way through the beseiging army. On the appointed day, the population of Missolonghi was assembled. There remained three thousand soldiers, (including those who, although sick or wounded, were capable of marching with the assistance of their comrades) a thousand artificers or other men unused to fighting, and above five thousand women and children.— The Grecian women who fancied themselves strong enough to brave the fatigue and danger of the sortie, dressed themselves in men's cloths, in order that if they were unable to escape the enemy, that might be mistaken for soldiers, and put to death instantly.— Many of them hung round the necks of their children, as a protecting talisman, the revered relics of their ancestors; and wore concealed daggers, with which either to strike the enemy, or to secure their not being taken alive. Those whose weakness forbade them to follow the troops, joined,the desperately wounded, the sick, the aged and the infants, and resolved to bury themselves in the ruins of the town. It was a terrible moment. Almost all the families of Missolonghi were divided into two parts; those who remained in expectation of death; and those who were on the point of rushing forth to vengeance and to new dangers. The hardiest warriors were subdued to tears; and the bravest hearts quailed at the approaching seperation. All these preparations, were, however, rendered abortive by the infamous treachery of a Bulgarian soldier, who had deserted to Ibrahim, and disclosing the whole plan. The Turks suddenly attacked the town and bathed themselves in Christian blood. The scene that followed was hideous. "But one voice was heard among the despairing women," says M. Fabre: "To the sea! to the sea!" Many precipated themselves into wells, into which they first threw their children. But the wells at length became full, and it was a long way from the rampart to that part of the harbour which is sufficiently deep for the purpose of death The conquerors, anxious for slaves followed close on their victims. Several women, and even several children, had the address and the good fortune to free themselves by throwing themselves on the naked swords of the Arabs; others plunged into the flames of the burning houses; twelve hundred, who could discover no way of destroying themselves, fell into the hands of the enemy. The attention of the conquerors was soon drawn to the powder magazine. The size and the solidity of the building induced them to believe that the wealth of the inhabitants had been there deposited. It contained, however, only women and children, and Capsalis (one of the primates of the town, who, having obstinately refused to accompany the garrison in their projected sortie,) conducted to the powder magazine a crowd of women and children, saying, "Come and be still; I will myself set fire to it." They wept not; they had no parting to apprehend; the grave was about to unite them for ever. The mothers tranquilly pressed their infants to their breasts, relying on Capsalis. In the meanwhile, the enemy crowded round their asylum; some attempted to break open the doors; some to enter by the windows; some climbed to the roofs, and endeavoured to demolish it. At length, Capsalis, perceiving that a vast number had assembled, uttered a brief prayer, familiar to the Greeks—"Lord remember me!" and applied the match. The explosion was so violent, that the neighbouring houses were thrown down, large chasms were produced in the earth, and the sea moved from its bed, inundated one part of the town. Two thousand barbarians were blown up with Capsalis."— Such was the catastrophe of this terrible drama!—*London Paper.*

GEN. WASHINGTON'S MANUSCRIPTS.

The Rev. Jared Sparks, Editor of the North American Review, who has been for some time at Mount Vernon, collecting materials for a Life of Washington, gives a very gratifying account of the abundance of manuscripts he has obtained, in a letter to Judge Story, published in the National Intelligencer.

It appears that General Washington had all his important papers arranged with the greatest order in fifty distinct folio volumes—some of them copied by his own hand,and others by secretaries. It is remarked that not a single one of these records will cast the least shade on any part of his exalted character. The following is a list of the manuscripts:

1. Letters to the Congress of the United States; to Committees of Congress; to the American ministers plenipotentiary at foreign courts; to individual members of Congress in their public characters. This class contains seven volumes.

2. Letters to officers of the line, of every rank; to officers of the staff, and to all other military characters of every denomination. Sixteen volumes.

3. Letters to conventions and committees of safety and correspondence; to Governors, Presidents, and other executives of States; to civil magistrates and citizens of every denomination. Sixteen volumes.

4. Letters to foreign ministers; to subjects of foreign nations in the immediate service of the United States, but not in virtue of commissions from Congress; to foreign officers of all other descriptions. Two volumes.

5 Letters to officers of every rank and denomination in the service of the enemy; to British subjects of every character, with the enemy; to persons applying for permission to go to the enemy One volume.

6. Proceedings and opinions of councils of war, and the opinions of the general officers respecting the various points on which they were consulted from time to time, by the commander-in-chief. Three volumes.

7. Private correspondence during the revolution, being letters written to persons both in public and private stations, but on subjects of a private nature. Three volumes

8. Orderly books, containing all the orders to the army, entered in detail from the day he took command of it at Cambridge, till he left it at Newburgh, at the end of the war. Seven volumes.

In a second letter to Judge Story, Mr. Sparks communicates the plan he has formed for the publication of the most important manuscripts, in the collection at Mount Vernon. The mass of papers, he observes, is so great, that the public would be entirely unable to purchase or to read them if published; so that nothing more than a selection can be thought of for the press, at least for the present. Brief notes and historical additions will be interspersed where they may be necessary; and the work will be divided into six parts, under the following heads:

1. Letters and other papers relating to Washington's early military career, in the French wars, and as commander of the Virginia forces.

2. Those relating to the Revolution.

3. Private correspondence on public affairs.

4. Messages and addresses.

5. Miscellaneous private letters.

6. Agricultural papers.

A very large number of papers must of course be omitted in the selection, but it is intended to choose with as much judgment as possible, and to take such as will be particularly valuable to the public. In the revolutionary papers the order of time is to be observed. In connexion with this division of the subject recourse has been had to manuscripts among the records of all the old States, and the papers of several of our old Major Generals.

When the selection is completed, Mr. Sparks will remove the papers intended for publication to Boston,where they will be prepared with as much expedition as possible.

MARRIED,

On Thursday last, Mr. ALFRED SHELBY, of Lincoln Co. to Miss VIRGINIA A. HART; and Mr. TOBIAS GIBSON, of Mississippi, to Miss LOUISIANA B. HART, daughters of Nathaniel Hart, Esq. of Woodford County.

From the Bost. Rec. & Telegraph

HINTS TO MY NEIGHBORS.

The season of the year is now approaching, in which most laboring men and others, if they follow their former customs, will make free use of ardent spirits. This is a deep rooted and wide spread habit, the the force of which is powerful — Much has been said; many able essays, and useful remarks have been published, upon the sin of intemperance. From the pulpit too, the alarm has been sounded and reiterated. The present and future condition of drunken individuals, families, and societies, with all the attendant evils, have been represented in a shocking, though just point of light. The use of ardent spirits has been forbidden, and the awful consequences urged as a powerful reason for this prohibition.— All this has been done principally by professional gentlemen, who do not labor with their hands to support themselves and families. This is perfectly understood, and the remarks which are made by men of business and the cultivators of the soil, are entitled to some notice.— They say, the mode of living which is proposed, recommended, and urged upon us, is not practicable — Ministers of the Gospel, and other public characters, have little bodily exercise, and therefore do not need ardent spirits; but we labor hard, & must have them, to enable us to bear the heat and burden of the day.— Such is the language we often hear, from those who are considered temperate, sober men. This point claims particular attention. In my judgment there is a defect in most of the sermons I have heard, and essays I have read, upon this subject. Men must not only be convinced, that they are pursuing a wrong course, but be directed in the right way. If we tell those who have long been in this practice to drink no more, we can hardly hope for success, unless we recommend something to be taken as a substitute.— Now, what shall we say? I do not hesitate to recommend *entire abstinence from all distilled spirits*, as a beverage. I cultivate the soil, and do know by personal experience, and from long and critical observation, this is practicable; and the way to promote health, and accomplish the most labor in a year. To speak in general terms, I would say, *drink less* and *eat more frequently*.— In the warm part of the year, we should eat as often as we feel a faintness at the stomach; and drink cider, cider and water, milk and water, small beer, strong beer, and in haying time a little American, or imported wine. Some of these may be rendered more palatable and healthful by the use of molasses and ginger. This is my plan of living. The idea, that laboring men must drink ardent spirits is absurd; and entertained by those only, who are slaves to a ruinous habit. Let them take wholesome food, as often as a faintness occurs, and they will learn the whole secret. In distilled liquors there is no nutriment: and nourishing meat and drink are the *substitutes*, which I earnestly recommend to all my fellow men. Some may smile at these remarks from a rustic; but I am confident my scheme of living is a good one. Try it twelve months, and you will think with me. Had it been adopted and strictly adhered to, by all in the United States forty years past, it would have prevented many tears, many sighs, many heart-achings, many quarrels, many lawsuits, many untimely deaths, the ruin of numerous families, and the reproach which now lies upon us of being a "nation of drunkards." OBSERVATOR.

From the Same.

ABSTINENCE.

MESSRS. EDITORS,—As the work of reformation in regard to intemperate drinking proceeds, it is important that interesting facts, relating to its progress, should be made known. With this view the following statement of what has been done in the town of *Lee*, is forwarded for insertion in your useful paper. On the day of the state Fast in April, previous notice having been given, a collection was taken up to aid the Society for the Promotion of Temperance; after which, a meeting of the inhabitants was proposed, for the purpose of their conferring together on the subject of taking a stand, and adopting some measures to resist the growing evil. The meeting was fully attended, and by people from every part of the town, embracing farmers, merchants, mechanics, and those connected with manufacturing companies, as well as those, who are depending on these classes of citizens for employment. At this meeting there was a free interchange of sentiment and feeling, and it appeared there was but one voice on the subject. Uncommon interest was excited. No society was formed, because it was thought a more salutary influence might be exerted and greater good effected in community, without having recourse to this method. But all agreed to abstain from the unnecessary use of ardent spirits, and by their influence and all the means in their power, to promote temperance. They gave each other a pledge to this effect, by rising from their seats, when the question was proposed to them, whether they would do it.— Not one in the assembly dissented. The good effects of this effort and agreement are already visible; for where a *barrel* of rum was sold one year ago, there is not now a *single gallon*. H.

APPALLING STATEMENTS.

More than ten thousand are computed to die annually, of the direct effects of intemperance, and of thirty-six thousand deaths it is the remote and proximate cause. The loss of lives during the three years of our last war was less than fifteen hundred, not one seventh of the annual loss by intemperance. One eight of the commerce of Boston is employed in the conveyance of spirituous liquors, or the means of making them. The annual consumption of ardent spirits is not less than forty-five millions of gallons. The amount of money annually expended for ardent spirits in the U. States, is thirty millions of dollars, which bears to the expense of maintaining the general government, in all its departments, the proportion of five to two. In this state it is six times the amount of the revenue received into the treasury, and nearly three times the amount expended for the support of the joint interests of religion and learning. The annual pauper expenses of the Union for the intemperate are also computed to be twelve millions of dollars. In one state, eight hundred, out of one thousand and sixty criminal prosecutions, had their orgin in intemperance.—*Nat. Philan.*

METHODIST INDIAN MISSIONS.

The following facts are derived from the eigth annual report of the Missionary Society of the Methodist Episcopal church, read at their recent anniversary in the city of New York.—*Philadelphian.*

The Wyandot mission is prosperous, and exerts a salutary influence on the adjacent settlements. Here are four native preachers and fifteen class leaders. The celebrated chief Between-the-logs, belonging to this tribe, an eloquent advocate for Christ, in his native language, has departed this life in great peace.— The school contains seventy native scholars. It has one missionary.

The Cherokee mission is prosperous; it has four missionaries and one native preacher, Turtle Fields, a very useful man. The church contains about four hundred members— schools are flourishing. The Asbury mission is still under a cloud, and its friends are anxiously waiting to see it break away. Prospects even here, are rather brightening, and it is a satisfaction to reflect that the want of more complete success cannot be attributed to the want of missionary graces in those who labour on that station. The Potawatamy mission has one missionary, the Rev. Jesse Walker, and one teacher.— Twenty native scholars attend the school. Little is known of the Choctaw mission.

The Mohawk mission in Upper Canada continues its course of success under its missionary, the Rev. A. Torry. The American Bible Society have engaged to print the Gospel of St. Luke in the Mohawk language for the use of this mission. It is expected that the whole New Testament will be printed for them before long, as eight thousand, who speak the same language, will be benefitted by it. Here are forty church members, two common schools, and one Sabbath school of forty scholars.

The Missisauga mission in Upper Canada, at the river Credit and at Belleville, presents a most cheering prospect. The natives of these stations were once in a most wretched and pitiable situation; now eleven hundred and sixty-four of them belong to the church of Christ.— Five hundred of their children are receiving, more or less, the benefits of missionary teaching.

HORRIBLE SACRIFICE OF WOMEN.

The following is an extract of a recent letter from Mr Thompson, which we are sure will deeply affect our readers:

"Some strangers from Nahn, in the hills, were one morning at the Jogee's, whither I had gone to read the Gospels and pray. They consisted of two Vukeels from the Nahn Roja, with their attendants. They gave me a horrible account of the sacrifice of *eight and twenty human lives*, under the fallacious name of Suttee, which took place not two months ago, in the hills. The individual who died was Isree Sein, the Raja of Mundee, a town and Rajaship in the hills; and the persons who were thus cruelly burnt were not all wives or concubines, but some of them slave girls. One Ranee has escaped the flames for the present; another, through good interest perhaps, was emboldened to declare her determination not to be burnt, and they have not dared to immolate her. Some thirty years ago, a Raja having been slain in battle, twenty five women were burnt with his corpse. Many more instances of murders, under the cloak of Suttees, were related by them, as having taken place in the hills, of which they were either eye witnesses or received most certain information.— *Lond. Bap. Mag.*

EDUCATION IN PERSIA.

On Thursday the 1st of March, a very interesting meeting was held at the Public Rooms, Sackville-street, Piccadily, for the purpose of forwarding the views of the Rev. J. Wolf, in advancing the interests of Bible education throughout Persia, particularly among the benighted members of the Armenian Churches. Sir Thomas Baring, Bart, presided; and the meeting was addressed by Messrs. Wolf, Miller, Wilson, Broadfoot, Morrison, and others. The details furnished by Mr. Wolf, of the state of several Jewish tribes in Palestine, and other parts of the East, were interesting beyond what it is possible to express. May this devoted servant of the Lord Jesus, who has taken a solemn farewell of his Cristian friends in this country, be spared to re visit the Holy City, and to traverse with apostolic zeal, those scenes which once echoed to the name of Jesus; but which are now devoted to the gloomy sway of the false prophet, or the sullen onbelief of the once favored people of the Lord! We hope that a great effort will be made in favor of this object: the openings are most encouraging.—*ib.*

LONDON JEWS' SOCIETY.

The efforts of the Jews' Society have been instrumental in awakening to the subject of Christianity the attention of Jews in some of the largest commercial towns in England, besides London On the first establishment of the "Liverpool Society," much bitter hostility was manifested by them; but at a late meeting of that Society a considerable number of Jews were present, and about 50 attended a sermon afterwards, addressed to them from the pulpit. The officiating reader of the Jewish Synagogue in Plymouth, his wife and another Jew, have been baptised, on a profession of faith in Christ; also one at Bristol. Many interesting facts have grown out of the proceedings of this society on the Continent. The following shows that the barriers of prejudice in Jewish minds against Christians and Christianity, are fast giving away, and that the time has come for Christian missionaries to go forth to the Jews, since, like those of old, they are ready to say, even in their synagogues, *If ye have any word of exhortation to the people, say on!*

On a missionary's visit to Strezellno, in Prussia, the magistrate sent a paper among the Jews of the place, to ask them whether they would permit the missionary to preach to them in their synagogues; and if they would, to write their names: all the Jews of the place, without exception, signed the paper, and the Christian missionary delivered to them a Sermon of one hour and a half in the synagogue, from the place where they are accustomed to read the law. This event made a deep impression on the minds of the Jews themselves, and occasioned much conversation among them.—They appeared to wonder at the "marvellous changes" which had taken place within a few years. In a "multitude of instances" the preaching of the same missionary has had a visible effect. In the instance first mentioned, they did not hear him for the sake of "contradicting and blaspheming." They requested him to deliver to them regularly a discourse on the text of the Pentateuch every Sabbath, and continued to hear him for some weeks, till prohibited by the chief Rabbi, on a complaint of the Jewish preacher, that the members of his congregation, instead of attending to his discourse, were running every Sabbath to hear the missionary. A part of the Jews obeyed the prohibition, the others did not care about it—an unparalleled fact in the modern history of missions among the Jews. The following are among the concluding paragraps of the Society's Report:—

"Three Israelites baptized in England and one hundred in Berlin, during the past year only, prove that your exertions have not been without some apparent fruit, of the solidity of which a charitable hope at least may be indulged. And looking to the many instances of conversion recorded in former Reports, your Committee cannot but hope that *the Lord is* indeed *taking them one of a city and two of a tribe and bringing them to Zion*

"And, when to this is added the important fact, that six converted Israelites have been for several years past declaring among their brethren the faith which once they destroyed, your Committee have no fears lest the Christian public should be misled by any groundless assertions, that the efforts of your Society have been unattended with a blessing to the lost sheep of the house of Israel."

SLAVE TRADE.

The Sierra Leone Gazette of Feb. 21, says,—We have occasion to notice in this week's Paper, the arrival on Monday last, of the Brazilian slaver Invincible, captured in the Cameroons by two boats of his Majesty's ship Esk. The detention was between eight and nine in the evening of the 21st Dec., at which time the vessel had on board 440 human beings, just shipped, the captain and part of her crew being sick.

The mortality on board this vessel on the way up, we believe, has never been exceeded. Out of the 440 unfortunate Africans on board at the time of capture, 178 died, in addition to the four killed and four missing, (supposed to have jumped overboard in one of the storms of thunder and lightning) before her arrival here, and eight in the harbour prior to their being landed on the twenty first inst. making a total of 186 natural deaths—if persons dying under the circumstance these poor creatures did can be so termed—out of 440 individuals in less than sixty days! The cause of this immense loss we understand, is mainly attributable to the filthy state of the vessel when they were received on board, and the numbers that were thrust into her.

The master of this slaver is an old offender, having carried off the coast, in the same vessel, last voyage, 600 slaves.

From the Christian Mirror.

PARENTAL DUTY.—No. 2.

The duty of giving religious instruction to their children is not incumbent merely upon Christian parents; it is a duty of all parents, whether pious or unregenerate. No one who has been instrumental of bringing into existence creatures, destined to enjoy eternal happiness or suffer eternal woe, according to the character here formed, can be exempted from obligation to train "them up in the nurture and admonition of the Lord."

The want of piety themselves, which is often presented by parents as an excuse for the neglect of their children's religious education, only aggravates their guilt. As well might the man who has assumed the sacred work of the ministry, while unprepared to discharge its momentous duties, plead his destitution of piety, and his worldly mindedness and ignorance, as an excuse for teaching his hearers error and nonsense, and leading them to ruin; as any parent can plead his want of piety in justification of his neglect of the religious education of his children.

If the person who has become a parent is destitute of the knowledge and piety, requisite to prepare him to bring up his children for God, whose fault is it? Can he justify himself at the bar of God, or even at the bar of conscience? Does one sin become an excuse for another? If I have no regard to my own interest or reputation, will this justify me in treating with indifference the interest or reputation of my neighbor? We might as truly say, that every neglect of duty which originates from an unbelieving and impenitent heart, is no sin.

The want of piety in a parent, is no justification of his neglect of the souls of his children. A parent is a parent, whether pious or not; and all the obligations of a parent do lie upon him, and must be lasting as life. Nothing can excuse his neglect of parental duty. Even his own reason will not acquit him Yes, impenitent parent, notwithstanding all your self flattery, you cannot stand before the bar of your own conscience You know, that your neglect of your own soul cannot excuse your suffering them to become vessels of wrath, without an effort to teach them those divine truths, 'which are able to make them wise unto salvation through faith in Christ Jesus.'—And while your reason and conscience will not justy your neglect of the souls of your children, much less will God hold you guiltless

Impenitent reader, art thou a parent?—a father?—or a mother?—Ere long you must meet your dear children, at "the judgment seat of Christ." Have you ever seriously thought of this? Have you taken into view the dread solemnities of that day to an unregenerate parent, surrounded with ungodly children, who have remained the enemies of the Gospel through his neglect, and whose blood is required at his hands? And art thou not likely to be that parent? And wilt thou not then be speechless? Examined by the light of the judgment-day, and with its dread realities in view, what, think you, must become of your excuse for the neglect of parental duty? Can you retain it? Retiring from the sight of every mortal eye, dare you address your Maker and your final Judge, and plead your self justifying excuse before him, & as one he cannot justly refuse? If you cannot do this now, much less will you utter a word in self defence. at the last day. CALVINUS.

UNGOVERNED ANGER.

Col. ——— is not now living, or I should not dare to tell a story which might add another pang to a conscience already stung to the quick. He had a favourite bird, a parrot, with which his son, a fine boy, of seven years old, was playing. The parrot bit the child's finger, and the angry child caught the parrot, and wrung its neck. The father, who does not seem, at first, to have noticed what was going forward, seized the throat of the boy I was told that the consequences were fatal.—The boy was generally supposed to have died in a fit. I have seen the half melancholy father—an object of deep commiseration. This fact needs no comment, but may serve as an awful warning.—*Advices to Governesses.*

POETRY.

ODE

By Wm. B. Tappan: *Sung by the Congregation at the Anniversary of the American Sunday School Union.*

God, our God, his power revealing,
In this latter harvest time—
Bids his Sun, with wings of healing,
Rise on each benighted clime:
See! o'er vale and humbled mountain,
Rolls his conquering car to-day:
See! his brightness like a fountain,
Flooding all the glad highway.

By the Mission Ships that wander,
Messengers to every sea,—
By his servants toiling yonder,
Where stern idols claim the knee,—
Bibles, news of peace declaring,
To the wretch by sin undone,
Tracts, obedient missives, bearing
Liberty to thraldom's son:

By the tender mercies glowing,
Where reign'd hatred and misrule;
And the thousand blessings flowing
From his chosen Sunday School;
He is Error's night dispelling,
Bidding grace in rivers flow,
From Antartic, to the dwelling
Of the lowly Esquimaux.

Wake the harp, ye angels! ever
Warble, ye melodious choirs!
Sweet your minstrelsy, yet never
With Redemption thrill those wires:
'Tis *our* song, add all your glory,—
Starry crowns and hymns above,
Fade, while children lisp the story
Of a Saviour's dying love.

HYMN

By Wm B. Tappan: *Sung by the Children on the same occasion.*

Union prevails in heaven, from Him
Who all its spangled sheet unroll'd,
Down to the flaming cherubim
That veils his face with wings of gold.

Union is written on each star,
That walks in music as it shines;
And the dim worlds that float afar,
Reveal it, trac'd in living lines,

In Union have our fathers plac'd
The stone that God will not forbid,
Polish'd and sure—whereon is bas'd
The Sunday School's fair pyramid.

In Union went the cloud of prayer,
Their embassy to yonder skies;
Falt'ring, and yet accepted there,
For God approved the sacrifice.

O, Thou! that sendest blessings down,
The hearing and the answering One!
Smile on their toil, and give the crown,
And give the world to Christ thy Son!

Philadelphian.

ANECDOTE OF THE INQUISITION OF SPAIN.

The late Admiral Pye, having been on a visit to Southampton, and the gentleman under whose roof he resided, having observed an unusual intimacy between him and his secretary, inquired into the degree of their relationship, as he wished to pay him suitable attention. The Admiral informed him they were not related, but their intimacy arose from a singular circumstance, which by his permission he would relate. The Admiral said, when he was a Captain, he was cruizing in the Mediterranean. While on that station he received a letter from shore, stating that the unhappy author of the letter was an Englishman; that having been a voyage to Spain, he was enticed there to become a Papist; and in process of time was made a member of the Inquisition; that he had witnessed the abominable wickedness and barbarity of the Inquisitors. His heart recoiled at having embraced a religion so horribly cruel, and so repugnant to the nature of God, and he was stung with remorse to think, if his parents knew what and where he was, their hearts would break with grief; that he was resolved to escape if he (the captain) would send a boat in such a time and place; but begged secrecy; since, if his intentions were discovered, he would be immediately assassinated. The captain returned for answer that he could not, with propriety, send a boat, but if he could devise any means to come on board, he would receive him as a British subject and protect him. He did so; but being missed, there was raised a hue and cry, and he was followed to the ship.

A Holy Inquisitor demanded him, but was refused. Another in the name of "His Holiness, the Pope," claimed him, but the Captain did not know him, or any other master but his sovereign, King George. At length a third Holy Brother approached. The young man recognized him at a distance, and in terror ran to the captain, entreating him not to be deceived by him, for he was the most false, wicked, and cruel monster in all the Inquisition. He was introduced, the young man being present; and to obtain his object, began with the bitterest accusation against him; then he returned to the most fulsome flatteries of the captain, and finally offered him a sum of money to resign him.—The captain treated him with apparent attention, and said his offers were very handsome, and if what he affirmed was true, the person in question was unworthy of the English name, or his protection. The holy brother was elated.—He thought his errand was accomplished.—While drawing his purse string, the captain inquired what punishment would be inflicted on him? He replied, that was uncertain, but as his offences were atrocious, it was likely his punishment would be exemplary. The Captain asked if he thought he would be burnt in a dry pan? He replied that must be determined by the Holy Inquisition, but that it was not improbable. The captain then ordered the great copper to be heated, but no water to be put in. All this while the young man stood trembling, his cheek resembled death; he looked to become an unhappy victim to avarice and superstition. The cook soon announced that the orders were executed. "Then I command you to take this fellow," pointing him to the *Inquisitor*, "and fry him alive in the copper!" This unexpected command thunder-struck the Holy Father;—alarmed for himself, he rose to be gone. The cook began to bundle him away. "O good captain, good captain." "I'll teach him to bribe a British commander to sacrifice the life of an Englishman, to gratify a herd of bloody men." Down the Holy Inquisitor fell on his knees, offering him all his money, and promising never to return if he would let him be gone. When the captain had sufficiently affrighted him, he dismissed him, warning him never to come again on such an errand. What must have been the reverse of feelings in the Englishman to find himself thus happily delivered. He fell on his knees in a flood of tears before the captain, and poured out a thousand blessings upon his brave and noble deliverer.

"This," said the admiral to the gentleman, "is the circumstance that began our acquaintance. I took him to be my servant, he served me from affection; mutual attachment ensued, and it has invariably subsisted, and increased to this day."

DUELLING.

The Duellist subdued by a Yankee.

A Scotch major, who had been so successful with his sword, as to fight several duels with repeated success, but who, on account of his extreme desire for quarrelling when a little intoxicated, and for his boasted courage, was deserted and despised by his brother officers, came one evening into a large company. There happened to be present a Yankee, an officer, in the same regiment. This Yankee related, among other things, the failure of a certain expedition, in which he had the misfortune of getting wounded, "This was because you were a rascally set of cowards," observed the major. "You are a liar," says the Yankee. The company stared. The Scotchman looked down upon him with as much contempt as Goliah did upon David, and immediately asked, "Are you a man to meet me?" "Yes," replied the Yankee, "at any time and where you please, only with this provision, that we meet without seconds." "Well, then, to-morrow morning at 5 o'clock, at ———." "Agreed." The company present endeavoured to dissuade the Yankee, telling him the major had every advantage where he had none, and he had better compromise matters, ere he would have cause to repent his rashness; but he still persisted. The next morning the Yankee repaired to the place somewhat before the appointed hour, armed with a large musket: shortly after the major made his appearance with his brace of pistols and his sword. Before he had advanced far, the Yankee in an austere tone bade him stop, or he would blow his brains out; upon which the major, struck with astonishment at this unexpected stratagem, reluctantly obeyed, but expostulated with him on the injustice of such ungentlemanlike proceedings. The Yankee was implacable, and determined to punish him for his conduct, and the abuse he himself had received. "Lay down your sword and pistols," said he, still presenting his musket, "and to the right about face—march!" The poor major was under the necessity of obeying, and uttering a volley of curses against his stars, passively submitted. The Yankee then quietly took possession of his arms. "Tis base, 'tis cowardly, thus to disarm me of all defence," says the major. "No," replied his fellow combatant, "I will deal honourably with you; there take my musket (throwing it towards him) and defend your life." He, quite incensed, seized the weapon with a mixture of exultation and precipitate vengeance, and rushing forward, demanded his arms, or he would shoot him on the spot. "Shoot away," says the Yankee. Provoked at such unparralleled insolence, in a fit of phrenzy, he drew trigger! But, alas! the musket had not been charged! The glory of our braggadocia was so sullied, and his feelings so mortally wounded by the indignity, that he sold his commission and left the place.—*Rel. Mes.*

A Challenge.—Some years since, Judge ——, of Rhode Island, received a challenge from Gen. ——, of which he took no notice. Soon after he met with the challenger in a public company, and the following dialogue ensued between them:

General.—Did you receive my note, Sir?

Judge.—Yes, Sir.

General.—Well, Sir, do you intend to fight me?

Judge.—No, Sir.

General.—Then, Sir, I shall consider you a pitiful coward.

Judge.—Right, Sir; you knew that very well, or you would never have challenged me.—*Charleston Obs.*

QUINTESSENCE OF A CHALLENGE.

Whereas, good sir, I do conceive
You a great scoundrel, as can live;
And find it is your constant aim,
To blast my well earned honest fame;
I give, to wash my honour's stains out,
You a fair chance to blow my brains out.

PISTOL.